A SOVERAIGNE SALVE FOR A SICK SOVLE.

A TREATISE TEACHING the right vse of patient bearing the crosse, with the sundrie cõmodities that the same bringeth vnto Christians, and the euils that come of impacience. The summarie contents wherof folow in the sixt page.

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To the Reader.

I Am not ignorant good Christiã Reader, that vnles the groũd of the soule or inward man be tilled, watered, and throughly dressed by the effectuall working of the holy Ghost the true comforter, neither the persuasible arguments comprised in this Treatise, no nor all the sweete comforts set down in the holy word

of God can be auaileable to cure a woũded conſcience, like as vnto a mans ſtomach being alreadie dead, and paſt abilitie to digeſt, it is not the goodnes of the meat that can yeeld any nourriture. But vnto the inward man ſo tilled, watered and dreſſed, doubtleſſe it will breed no ſmall conſolation to be often meditating on this ſmall Treatiſe: which according to the matter therin contained, I haue thought good to call, A Soueraigne ſalue for a ſicke ſoule, becauſe herein is ſet downe a remedie for euery affliction & cauſe of heauineſſe vnto the

mind, ſpirit or ſoule. The work was firſt penned (as an oration moſt pithily perſwading vnto patience) by that worthie learned man D. CHYTRÆVS. And I haue nowe reduced the ſame into certaine heads or ſummaries, both for the more perfect explanation of the method, and for the more profitable vſe of the reader.

Vale.

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A TREATISE TEACHING THE RIGHT VSE OF PATIENT BEARING THE CROSSE.

Of the necessitie of Patience.

THe whole life of man is subiect to many and sundry miseries and calamities, to continuall cares, veratiõs and other wretchednesse: so that, as Euripides truly sayd: Life is no life indéed, but continuall miserie. Wherfore euen the very heathen men saw that patience was a most necessarie thing, both to kéepe the minde in quiet and in health, and to kéepe the common weale in safetie. But in the Church there can be no vertue pleasing to God, no faith, no

inuocation, no obedience due to God, no rest of minde and quiet ioy in God, no hope of eternall life and saluation can be had and holden without pacience: so as we may well say, that patience is the exercise and obseruing of all Christian vertues. The doctrine therefore of this vertue ought to be carefully learned, & diligently put in practise, that men may ouercome through suffrance all sorowes and miseries both inward and outward, and may make a profit thereby.

The description of patience.

Christian Patience is a vertue that reuerently submitteth it selfe to the will of God, in bearing mildly and gently all griefes and miseries whatsoeuer: and it doth not seeke helpe by vnlawfull meanes, but in faith setteth downe this for a sure rule vnto a man whereon he reposeth him selfe, that God is mercifull vnto him, and therefore he craueth and looketh for aide at his hands, assuredly trusting that he will mitigate and release him: and with this faith and hope

easeth

ealeth his sorowe and griefe, and feeleth peace and mirth in his heart.

Causes mouing to patience.

THe mouing causes that should stirre vp our minds to bow and yeld obedience patiently and gently vnto God, in our distresses, are the commandemẽts of God, and the comforts that in Gods word are set downe: which we may fitly deuide into three partes of perswasion. And first let vs diligently consider the very many and most large profits of the crosse and of afflictions.

Although in the iudgement of mans reason, calamities and miseries are not onely esteemed vnprofitable and hurtful vnto vs, but also filthie and pernitious: yet we learne out of the oracles of Gods word, and by a light kindled in our harts through the holy Ghost, that the crosse and calamities are things, good, profitable and holesome for the godly: as we reade in the 119 Psalme: It is good for me, O Lord, that thou hast afflicted me: and Psalme 116. I will receaue the cup of

saluation. He calleth the cup that measure of afflictions which God laieth vpon euery man. In the eight to the Romans we find, that to them which loue God all miseries worke vnto good, that is, they be good and holesome. In the twelfth to the Hebrewes, The Father chastiseth vs for our profit, that we may be made partakers of his holinesse. Let this opinion therefore be most firmely fastened in our minde: that God layeth his crosse on vs not with the minde of an enemie, but with a fatherly loue, not to torment and destroy vs, but for our profite to doe vs good, & that it might bring vs most great commodities.

Of twentie and two commodities following, that come vnto man through patient bearing the crosse.

1 First, all calamities are a schole of repentance, & an introduction to Christ, and to eternall saluation. For chiefly to that ende doth God keepe vs downe with miseries, that hauing knowledge of his anger against our sinnes, we should in time

time heartely repent: and so being truly conuerted and turned vnto him, we may be made partakers of euerlasting life and saluation. And indéede, if God did not cast vs into aduersities, we should perish eternally, because we would neuer repent. 1. Corinth. 11. When we are iudged or punished of the Lord, we be corrected of him, lest we should be condemned with this world. He hath humbled and cast downe the sonnes of men to no other end, but that we should seeke out our wayes, and so we might returne vnto the Lord of heauen. The prodigall sonne when he had bene pinched with want and penurie, falleth to repentance. So did Manasses in prison: so did the Israelites, when they were in the wildernesse bitten with serpents, they returned vnto God. So, many theeues and notable robbers, by reason of punishments, are brought vnto repentance, which otherwise would neuer haue bin conuerted vnto the Lord. Wherefore Dauid saith, Psal. 83. Fill their faces with shame, and they wil seeke thy name, O Lord.

2 The crosse and afflictions doe sundry wayes try, exercise, stirre vp, or as it were waken, and make more feruent and stedfast, our faith or right acknowledging of Christ, and make certaine our hope reposed in God: whereas in continuall prosperitie, both the knowledge of Gods will may be obscured, faith ware sicke, and the mindes of men, being set on their merie pinnes, and giuen to be careleslie, they may be driuen not to care for God: so may they runne at random on the raines of their owne wisedome and voluptuous desires, and repose more trust in their owne wit, power, riches, and friends, then they do in God: and by this meanes may they by litle and litle be brought to lose faith, and to haue it quite extinguished in them. And for this cause doth God exercise vs with sundry temptations, that our faith being tried, may be found more precious then gold that is tryed in the fire, to the praise and glory of God. 1. Pet. 1. Euen as gold is tried in the furnace, so is faith tried in aduersitie: and faith shineth bright euen

in

in calamities.

Moreouer, aduersities and calamities 3
are a schoole of the true, earnest & feruēt
calling vpon God: which God will haue
vs to exercise, that we may acknowledge
and confesse, not that the name of God
is a vaine thing, or that he is careless of
men, but that we may sée how he is rea-
die to helpe vs, and to succour vs in any
our extremities and miseries whatsoe-
uer, if we faithfully call vpon him. The
chiefest worship of God therefore is cal-
ling vpon his name: and the strongest
wall and best garrison of the Church, is
that we be well exercised in the schoole of
the crosse: as in Jeremie it is sayd: He
hath afflicted vs, to the ende that we may
lift vp our hearts with our handes vnto
heauen. And Esay. 26. Lord in their di-
stresse they sought thee, and in their trou-
bles do they call vpon thee.

When as in distresses and afflictions 4
we séele, try and find wonderfull deli-
uerance at the hands of God and his hea-
uenly comfort, yea present and readie
helpe through his vnspeakeable goodnes,

then iuſtly is kindled in our hearts a more earneſt thankefulnes toward God: then are we the more cauſed to magnifie his mercies, his truth and diuine omnipotencie. Pſalme 49. Call vpon me in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie me.

5 Furthermore, aduerſities do reſtrain and kéepe downe, yea by litle and litle do extinguiſh and vtterly abolish the relickes of ſinne which abide yet euen in the Saincts of God, as vicious inclinations to carnall ſecuritie, pride, loue of voluptuouſneſſe, loue of worldly glory, of riches, or of life: wrath, hatred, truſt in the owne ſtrength, &c.

6 Aduerſities do let vs from daungers that we might fall into: they do awake and quicken vs vp to the feare of God, to vſe iuſtice and modeſtie: yea to a very diligent obſeruing of all vertuous exercíſes. 1. Pet. 4. He that ſuffereth in the fleſh, the ſame ceaſſeth to ſinne, that hēcefoorth he may walke, not after the luſtes of man, but according to the will of God.

7 O how happy therefore (ſaith Tertul-

lian

lian) is that seruant, at whose amende-
ment his Lord is present: to whome he
vouchsafeth an angry countenance, and
doeth not deceaue him in making but a
shewe as if he would admonish him. For
loke to whom God is mercifull, he doeth
not onely forgiue him his sinnes, so as
they can not hurt him in the world to
come: but he doth also correct him, lest he
should euer delight in sinning. And he
doth not onely punish, because it is a
sinne, but that the man should not sinne
any more afterward. Esay. 27. This is
the profit of afflictiō, that the mans sinne
may be taken away.

Afflictions are chiefly necessary, for to 8
bridle and beate downe (by acknow-
ledging and loking into our own weak-
nesse and filthinesse) the great conceipt
or opinion that we haue of our selues,
our pride in setting forth our selues, for
our gifts of wit, of prowesse, of learning
or for our riches, which make vs to extol
our selues aboue others, that so by ad-
uersities we may be brought to true hu-
militie, and to haue modestie established

in our mind. As Paule saith 2. Corinth. 12. Lest I should be puffed vp with the excellency of giftes, I haue a prick in the flesh giuen me: euen the messenger of Sathan, that should smite me, lest I should be puffed vp. For, as heathen men said, it is much harder for a man to beare wel prosperity, then aduersity, because that prosperity breadeth pride and presumption in most men, but aduersitie causeth modesty and temperance.

9 Afflictions are a schole of wisdome, teaching vs to acknowledge our owne infirmities, and to containe our selues within the bounds of our dutie, that we
8 may with the greater diligence and circumspectnes gouerne all the counsailes and actions of our whole life: wheras on the contrarie side, prosperitie blindeth the mindes of men, & maketh them foolish and fond, so that they erre in their counsailes & purposes, and fondly trusting in their owne wisdome & power, they are moued to vniust & euill things, and by that meanes they bring punishments both on them selues & other. Je-

sus

ſus Sirak ſaith 34. chap. What knowledge hath he that is not tempted. And prouerbes 29. The rod & correction giueth wiſdome. Herupon grew this prouerbe παθήματα μαθήματα Thoſe things that trouble vs, teach vs.

Veration & trouble giueth vnderſtanding to the hearing, or, it teacheth vs to be attentiue vnto the word, and to the moſt ſweet comforts ſet downe in the word of God, which we let paſſe with ſmall regard when we be at reſt & in proſperity, but in our afflictions and miſeries we read ouer the ſame with an earneſt heedfullnes, doe weigh well the matter, do more rightly vnderſtand it, and doe put it in practiſe in ỹ right exerciſes of faith. Pſal. 118. It is good for me o Lord that thou haſt afflicted me, that I might learne thy iudgments, or thy doctrine.

The truth and certainty wherof, perſecutiõs alſo & other miſeries, do in ſome part declare, which do alwaies accõpany ỹ cõfeſſiõ of true religion, euẽ as the ſhadow accõpanyeth the body that walketh in the ſunne. Pſal. 116. I beleeued

and therfore did I speake: but I was sore afflicted, or, troubled.

12 Afflictions be also testimonies of our immortality, and of the iudgments to
13 come, & they make vs like to the image of the sonn of God our lord Jesus Christ, togither with whom we must suffer and
14 die in this life, that we may be raised againe to life & glorified with him. Ioke 2. Cozin. 4. We while we liue are continually giuen ouer vnto death for Iesus Christes sake, that the life of Iesus may be made manifest in vs; or that it might serue for a manifest testimony, that of a certainty the life will follow that was promised for Jesus Christ his sake. For whereas the rule of Gods iustice is certaine and vnmouable, that it shall at length go well with the godly, and euil with the wicked; and yet we see that the godly are charged with a farre greater burden of griefes and afflictions, then are the vngodly rabble: it must then of necessitie follow, that there is yet behind another iudgment and another life, in which the godly shall inioy with mirth & gladnes

gladnes those rewards that are by Gods word promised them.

Many other commodities do aduersities moreouer bring vs in this our liuing amõg men. For they accustome vs to beare gently with other mens infirmities, and to suffer iniuries patiently: as Socrates said, that he learned patience at his owne house, which he might after vse vnto the quiet and safegard of the common weale. They are also good to moue vs vnto compassion and mercy, wherby we may be earnestly touched with the feeling of other mens calamities, and may be willing and ready to helpe the miserable & distressed, by reason that we haue had experience of the like. As Dido said, I hauing experience of misfortune what it is, haue learned to be helpfull vnto those that are distressed. So we all either hauing bene afflicted with miseries, or thinking on the old prouerbe, may say: either we are, or haue bene, or may be as this man is: and so we may become more mild & gentle to helpe other, and may more en-

ſtly yéeld vnto patience, and be ready to
17 comfort the miſerable. Aduerſities are
profitable to encreaſe & ſtrengthen the
grauity, conſtancie and quiet ſtate of the
mind: as we ſée the Apoſtles were made
more ſtedfaſt in perſecution.

18 Furthermore, an humble kind of life,
powdred (as it were) with ſome meane
or indifferent moleſtations and miſeries
is farre more ſafe and quiet, then to be a
loft exalted with promotion and riches:
as many there be that are exalted, to the
end their fall may be the greater: as in
Seneca we read this ſaying. Why haſt
thou O mighty fortune, (flattering me
with thy fawning countenance, whereas
I was contented with mine eſtate) ex-
alted me on hy, & ſet me on a lofty tower
that my fall might be the more grie-
uous: for like as gallantly as thou can,
from the ſtately famous tower cõmeth
cruell lightning.

19 Vertue & godlynes appear much more
comely and ware more famous making
a fairer ſhew in aduerſity thẽ otherwiſe
for by miſeries & aduerſities doth come-

lines

lines shine.

And whereas all things that we long for séeme more profitable then those things that we dayly haue, we do enioy those things that at sometime we haue wanted with farre greater delight and thankfullnes then we do those things that we neuer wanted: like as to the citizens of Ierusalem, after that the seige was raised, Senacherib being slaine, the benefite of peace was farre swéeter, then whē as before they liued in tranquility. 20

To be short: euen as trauellers, being diuerse wayes vexed, do make hast home, euen so doth God exercise the godly, in this their short course of mortalitie, with many miseries, and depriueth them of many the pleasures and benefits of this life, to the end that with the more feruent loue they may séeke the eternal and heauenly country, & so may repose them selues on those good things that be eternall. 21

The last and chiefest profit then that commeth by aduersities, is euerlasting ioy and glory, which is when we haue 22

wrakled out of all the miseries of this life: which is a happy passage, from labour, to rest, from waiting and hoping for it, to obtaine the reward that we alwaies looked for: from faint hartednes, to a lusty courage: frō death, to life: from faith to knowledge: from a troublesome and dangerous pilgrimage, to our country: from the world, to our father. And as in the life of Bernard it is set downe: we shal be decked with diuinitie: and inioying still the sight & company of God, and of his sonne Jesus Christ our Lord, togither with the fellowship of the Angels, and of all the company of heauen: we shall be filled with diuine light, wisdome, righteousnes, and life it selfe euen from God, who then shall be all in all: and we shal ioyfully celebrate God world without ende: for we shall be glorified with Christ: so as yet, that we suffer with him. Rom. 8.

The conclusion of the former commodities.

Now seing that we al are desirous of eternall saluation and glorie, and the felowship of the heauenly congregatiō, & y there is no other way to attaine therto but

but the colle of Christ (as it is called:) and we must of necessitie enter into the kingdome of God by many afflictiõs and tribulations. Let vs then patientlie abide the trauailes of this needfull iourney, vntill we come to the end that we haue wished for, & to the hauen of euerlasting life and glory. For, the short and light burden of affliction breedeth an euerlasting masse of glory. This end and harborow from our miseries let vs dayly all our life long loke for and haue regard vnto. For euen as Orpheus could say. The end of the good and godly men is alwaies the pleasanter. Yea to the godly (as Ciracides saied) it shall thus well happen: to him that feareth the Lord it shall goe well at the last, and in the day of his death he shall be blessed.

Diuine things are long a comming, but in the end they are no feeble or slight matters, neither doth God come slacklie when he commeth to punish wicked dealing, and to reward well doing, but he payeth home and maketh amẽds for his long tarying with the greatnes of the

reward, or punishment. For the good man shall at length obtaine the reward fit for well doing, but with the vngodly it shall neuer go well. And (as said Plato:) we must thus thinke of a good & iust man, whether he be afflicted with pouertie, or with diseases, or other calamities, which commonlie be accounted euill, that all things shall come to a good end with him and be for his safety whether he liue or die.

Of sixe pointes of consolation

HItherto I haue briefly runne ouer & shewed orderly about twēty & two commodities & fruites of the holy crosse of Christ, which bring most abundant profits and sauing helpes vnto the godly. Now will we adde sixe chiefe pointes of comforts and consolations, that are to be referred vnto the parts of honestie.

The first of which is a necessitie of obeying that most seuere commaundement of God, which commaundeth vs, that in our aduersaries we should patiently & gently submit our selues to his fatherly will. For, in as much as aduersities

sities come vnto vs not by chance, but God hauing knowledge therof, & in his infallible prouidence suffering it, who according to his fatherly goodnes doth either chastice vs with iust punishments, or els doth exercise vs with miseries: and forasmuch as he strictly biddeth vs to be humbled vnder his mightie hand, it is manifest that we neither may, nor ought to striue against his wisdome and righteousnesse. Luke 1. Cor. 2. when we are iudged, we be corrected of the Lord. Psa. 26. Submit thy selfe to the Lord. Heb. 10. Patience is necessary for you.

Although we can not yet come to a full riddance from sorrowes, yet it is necessary for vs to know, that we be exercised with sicknes and diseases, with death, or any other calamities, not by chance, but by the certaine prouidence & will of God: and yet a necessary beginning and foundatiõ of Christian religion is it, to assure our selues that God taketh care for vs, & that whatsoeuer happeneth vnto vs, either prosperity, or aduersitie, it commeth to passe by the know-

ledge and gouernment of God: and that therfore we must nedes be humbled vnder the mighty hand of God.

The philosophers in writing of consolations, do make mention of the necessitie vrging patience. But these men doe not looke into the prouidence of God and the obedience due vnto God, but doe only regard vnchangeable constancie. For seeing that by sorrowing and mourning, fatall miseries (as they terme them) can not be taken away, they hold it best for men to beare them patiētly and gently, lest through their impatience their miseries be doubled, & become the worser. For as it is commonly said: thou must suffer and not find fault with that which thou canst not cause to be otherwise. And as Phocylides willeth, Vexe not thy self for euills past, for that which is done, can not be vndone againe.

3 The chiefest & surest easing of griefe in our miseries doth faith bring, by assuring vs certainly ỹ God for his sonne our Lord Iesus Christs sake doth beare vs a fatherly goodwill, and that in our aduersities

ſties he is preſent with vs, that he will helpe vs, that he will mitigate our miſeries, and that he will ſurely giue vs euerlaſting rewards. Touching all theſe ſundry places of conſolations let the ſeuerall promiſes of Gods word be conſidered, ỳ forces & efficacies of which promiſes thoſe mẽ ſhal indeed haue trial of, who with faith ſhall in their aduerſities lay hold therof. For, as in Philoſophie experience goeth before graunting to the matter: as firſt I perceiue that the fire giueth heate, and then I beleeue that it heateth: ſo contrary wiſe, in diuinitie experience followeth after faith, for firſt I muſt beleeue that praying and calling vpon God, he will heare me, that he loueth me and will helpe me for his ſonnes ſake: then afterward do I feele my ſorrowes eaſed, and do find peace & ioy of conſcience.

God hath indeed declared his fatherly loue toward vs with this moſt certaine ſigne or ſeale, that he would that his only begotten ſonne ſhould become man for vs, ſhould ſuffer and dy for vs, that

we might be made the sonnes of God, & heires of euerlasting life. Rom. 8. He that spared not his owne sonne, but gaue him for vs all, how should he not giue vs all things with him? Againe: Who shall plucke vs from the loue of God? I am surely perswaded, that neither affliction, anguish or persecution can separate vs from the loue of God, wherby he loueth vs in Christ Iesus our Lord.

The 19. Psal. speaketh manifestly of the presence of God in aduersitie thus: I am with him in trouble. And Psal. 34. The Lord is nigh to those that are of a troubled and contrite heart. For as the sonne in the winter time, howsoeuer (by small heat that it giueth) it seemeth then furthest of from vs, yet is it at that time neerest vnto the earth: so Christ the sonne of righteousnes is neuer more neare at hand with the godly, then whē they being in misery are thought to be forsaken of him: as Iacob in his wrestling thinking him selfe forsaken of God, did perceiue himselfe to be in the bosome and imbracing of the sonne of God.

Concerning

Concerning Gods aid & helpe wher-
with he ſtrengtheneth the godly, that 5
they may be able to beare the burden
of miſeries laid on them, Paule ſaith. 1.
Cor. 10. God is faithfull who doth not
ſuffer vs to be tẽpted aboue our ſtrength
but with the temptation giueth an end,
that we may be able to beare it.

Conſolation in aduerſity is ſet down
in that ſame famous ſaying of S. Paule
by two arguments: the firſt of them is
taken from the nature of God, who
kẽpeth (as it were) an arithmeticall e-
qualitie in the accuſing of ſinne, & ſhew-
eth himſelfe as a father by all meanes
that he may, to winne men vnto heauẽ-
ly grace, through euen waight of equa-
lity, as Cyprian ſpeaketh: ſo in diſtribu-
ting of afflictions and temptations doth
he obſerue geometricall equalitie, gi-
uing therof to euery one according as he
is able to beare. And ſeeing that he hath
knowledge of our infirmities, he know-
eth what euery body is able to beare, &
what not, & ſo he meaſureth the force of
ſtorms & the concurrings of calamities,

wisely & gently, that neither ỹ greatnes of temptations can ouerthrow vs, the diuers sorts of afflictions ouercome vs, nor their lõg abiding quite discõfort vs. And indæde he doth lay and hath euer laied vpon the chiefest and mightiest valiant Champions the lights of the Church, as vpon Paule, Elias, Dauid, Jeremy, Job, & other like, a farre greater weight of aduersities and tentations, then he doth lay vpon vs that be weaker, whom notwithstanding he dayly aydeth and strengtheneth with his helpe and holy spirit, so that in how much we be subiect to more fearefullnes and dread of dangers, so much more effectually and diligently doth he comfort and sustaine our infirmitie: as it is in the. 68. Psalme. The Lord laieth a burden vpon vs, but that is for our safety. And 2. Cor. 1. Where affection is plenteously, there is also plentie of consolation. And Psalme 94. According to the multitude of the sorrowes in my heart, thy comforts made glad my soule. Nahum chap. 1. The Lord is good and comfortable in tribulation.

The

The later argumẽt treateth of the ende of patience, which although in our calamities we do not straight way perceiue: as Moises standing at the red sea did not by and by sée the manner of the deliuerance out of Egipt: but let vs still strain against distrust, and hoping stedfastlie for a ioyfull change to better, let vs with a constãt faith wayt for the accomplishing of Gods good purpose, that he doth but delay our deliuerance, thereby to exercise our faith, calling vpon his name and patience, and that he will deliuer vs after another manner, then we in this our weaknes either thinke vpon, or wish. For God is faithfull in his promises and giueth liberally, as Augustine on the 40. Psalme saith.

Touching mitigation he saith Psal. 84. Thou hast mitigated all thine ire, lest it raging like a fire should consume vs as our sinnes do deserue. It is the mercy of the Lord that we be not vtterly consumed.

Concerning deliuerance to come and eternall rewardes whole sermons of

Paule ye may reade in the eight to the Romaines, 2. Cor. 4. 5. and else where. For wheras god doth many times driue of deliuerance in this life, yet notwithstanding as man through faith ought assuredly to looke for eternall glory and life euerlasting, being promised in the fatherly good will of God for Christ his sake, and theron to rest him selfe, and to be ready to beare patiently any aduersity whatsoeuer that shall happen in this short and transitory life. For euen as an ancker being cast into the sea doth not suffer the ship to be tossed vp and downe with the waues, although the winds blow this way & ỹ way, but doth fastē & make the same stedy: so the hope of euerlasting life is the cõquerour ouer al feare and dread. Job being strengthened with this faith and hope, said: yea though he should kill me, yet wil I trust in him: and although it be most hard for men to hold this faith touching the good will of God, our deliuerance and euerlasting glory to come, when as we see our selues oppressed with miseries & we like to dy: yet

yet the Godly doth know, that this exercise of faith is the proper ornamēt of the Church: and that this agreement and faith of ours is holpen and confirmed in the hartes of those that doe wrestle to keepe it.

Of examples perswading to patience.

The examples of the sonne of God, yea of al the holy lightes of the Church as of Abel, Abraham, Joseph, Dauid, Jeremie, John Baptist, and of all the Apostles and martirs, doe ease our sorrowes in our suffering afflictions: whom it behoued to be made like vnto the Image of the sonne of God in the Crosse, that they may be decked with the like glory. That innocent sonns of God did beare most sharpe and bitter torments of slaunderous reproches, yea and death most grieuous and shamefull for our sake. Dauid when his sonne made him fly, suffered a horrible deale of infamie and most dolefull calamities, gathered togither by his sinnes. Paule, Athanasius and such other lightes of the Church,

did beare most vile hatred of the world, disdaine, slaunders, infamy, exile, and punishments. Let vs then be ashamed of our vniustice and pride, that we will not abide a little losse of our owne conceipt, and that we refuse those burthens that other men farre excelling vs in vertue, wisdome, and holines, haue borne and abidden.

Of matters perswading patience.

A Good conscience doth also mittigate our heauines, when as we know that we suffer persecutions or troubles for Christes sake, and for the truth, and that it is not for our owne lewdnes. 1. Pet. 3.4. Let none of you suffer as a theefe or a robber: and full worthy the speaking off is that saying of Chrisostō. There is nothing becometh vs so well at all seasons, as to haue our consciences cleare and to be in good hope. And if a mans conscience being wounded by any fall, as Manasses was in prison, the Israelites in their captiuitie at Babilon, do feele and abide iust punishmentes:

ments: yet is his conscience freed from al the filth of sinne, and is made cleane and at quiet by faith flying to the sonne of God, who for our sakes became sinne, that we in him might be made the righteousnesse of God.

Yea the worthines of patience it self may moue vs to exercise patience, seing God appointeth that to be a sacrifice and worship most acceptable to God, wherewith God is chiefly delighted and honored. Psal. 50. A sacrifice to God is a troubled spirit. Rom. 12. Giue your bodies a liuely sacrifice holy and acceptable vnto God, which is your reasonable worship of him. Moreouer the worthines of faith toward God & the confession therof is of such value, that it must in no wise be cast of for miseries, but must be made more account of then any prosperity or aduersity whatsoeuer. Mat. 19.

That patience is a singular gift of the holy ghost.

The willes of men can in no wise, by humaine strength, without the spirite of God, yeld obedience such as God

willeth and liketh, especially men being in afflictions and vexations: wherfore the said spirit is called the comforter because it confirmeth and strengtheneth the willes and hearts of the godly in al afflictions that accompanie true godlines. John Hus could neuer haue abidden to be burned at Constance as he did, yea and that which was more, could not haue borne the iudgment and condemnation of the most wise, learned, worthy, and mighty men of the world, that were then there in counsell, had not his mind bene strengthened with a peculiar and special strength from the holy ghost. So the patience of all the Martirs in their torments, as that merry chére of Laurence, of Agatha, Agnes, Stephen, &c. were singular workes of the holy ghost. For God promiseth the aid of the holy ghost to all those that loue the doctrine giuen by God; that learne and embrace the same, that desire to haue this gouernour and comforter. Luc. 11. How much more shall your heauenly father giue the holy ghost to them that aske it.

Hitherto

Hitherto we haue spoken somewhat largely of the efficient causes of consolations, now we will briefly adde the other members of a methodicall exposition.

The parts of patience.

The parts indeed of patience rehearsed in the difinition or description may be distinguished euen for children.

First that in aduersities we submit ourselues to the will of God, and that we resist not his wisdome and iustice, when he in his determinat purpose chastiseth or exerciseth vs: as Iob saith; as it pleased the Lord so is it come to passe, blessed be the name of the Lord, & Psal. 37. Submit thy selfe to God, and pray vnto him. 1

Secondly we must hold our peace, & stay the Lords leysure, not rage against God, not seeke helpe by vnlawfull meanes, not to take matters in hand nor to hazard our selues in enterprises vnnecessarie, as in Esay it is said to King Achaz when he was afraid. Looke thou 2

hold thy peace, and feare not. Also in the 30. chapter is said. In silence and hope shall be your strength. This degrée of patience is somwhat like the former; and with these agrée that saying of Menander worth the noting: fight not, or strive not thou with God, and procure not to thy selfe miseries more and more, but beare with patience those aduersities that thou must nédes beare.

3 The third degrée of patience is to acknowledge the good wil of God when he laieth afflictions vpon vs, accounting them not to be signes of his wrath but of his fauour, and that very many and most great profits do come vnto vs therby. Heb. 12. Whom the Lord loueth, him he chasteneth. Psal. 116. I will receaue the cup of saluation. Psal. 119. It is good for me O Lord that thou hast afflicted me.

4 The fourth degrée of patience is, that in our aduersities we aske and waite at the hands of God for helpe, ease and deliuerie. Psal. 49. Call vpon me in the day of trouble. Abacuc. 2. If the Lord stay waite thou for him, for when he cometh:

he

he will come and not be slack.

The fift degrée is that we moderate & ease our sorrow, and in our afflictions fæle peace and mirth in hart, as Stephen went ioyfully to his death. And contrariwise Turnus died groaning, and so went to darknes. Of the true peace thus speaketh the Apostle, Phil. 4. The peace of God which passeth all vnderstanding keepe your hearts. &c.

Wherabout patience is exercised.

The matter wherabout patience is exercised in moderating and bearing the same gently, is, first sorrow and carefull troubles, causes of lamenting, grieues, feare and dread of Gods wrath, of death and of punishments either present or euerlasting: which torments be most bitter to a man, and doe euen kill a man. Moreouer the hazard of a mans credit, his being set at naught, euill reports of him, hatred, slanderings, to beare an ill name, for to be a fole, an ignorant body, a base fellow, to be poore, and such like, these vexations must be abidden

quietly & gently: these must a Christian man not set to heart, & yet are these to be accompted of & regarded of euerie Christian, vprightly to maintaine his calling. It is a noble report for a Christian to be euill spoken of for wel doing, and a comelines for the Church to suffer the same. It is written of Seuerus the Emperour, that he followed diligently his businesse in those things that belonged to him for to do, & that he regarded not what other folke tatled of him. The third obiect of patience is, the discõmodities happening to a mans body, as, diseases, ill fauouredness, weakness, imprisonment, punishments, and death it selfe. Last of all, the outward euills, as warre, losse by fires, barrennesse, pouerty and want, famin, a bad wife, vnfaithfull friends, death of dearest friends shipwarckes, and other like, that spoile vs of our corporall goods and blessings.

The forme or liuely shape of patience.

The forme of patience is somewhat declared heretofore in the definition

of

of patience, but is much more plainely set forth in that same description therof set out by Tertulian in these words. A patient man hath a quiet and peaceable cõtenance, a cleare forehead, which is not drawen this way and that with the waywardnes of sorrow or of anger, hauing his eye browes merrily bent, his eyes humbly loking downe, not desperately or vnfortunately dejected: his mouth sealed with honorable silence: his colour such as men haue that be out of danger and faltlesse, that feare nothing: shaking his head often at the deuill, and threating him with slaughter: his apparell cleane and sitting hansome about him. For he sitteth at quiet in the throne of his most méeke and milde spirit, which is not tossed to and fro with the whirlwind, nor darkned with clouds, but is of firme and continuall clearnes, plaine to be séene and without guile, which Helias saw ỹ third time: for wheresoeuer God is there is also patience his pupill.

The right working of patience.

WHich patience must now chiefly and deuoutly be sought & embraced of vs, that we may be obedient euen by the example God him selfe to his fatherly good will and commaundement, and that we may offer vnto God that worship and sacrifice which is most acceptable to God. Psal. 50. A sacrifice to God is an humble and contrite heart. Rom. 12. Giue your bodies a liuely sacrifice, holy & acceptable vnto God. Moreouer it is needfull that we trie and proue our faith, inuocation, hope, and patience which is ỹ storehouse & conseruer almost of al Christiã vertues: ỹ we exercise and confirme our selues therin: for as it is said Rom. 5. Patience worketh triall, triall hope, and faith vnfained, true faith, earnest and zealous, as it sheweth it selfe both to our selues and to others. Whereas contrarywise in prosperitie our calling vpon God, our faith & most of our vertues ware verie feeble, and by little and little are quite extinguished

shed. Furthermore God will haue vs to be like the image of his sonne our Lord Iesus Christ, who being innocent suffered for vs, leauing vs an example that we should follow his steppes: who when he was reuiled reuiled not againe, when he suffred he threatened not, but left the vengeance to him that iudgeth righteously. 1. Pet. 3. And Christ willeth euerie one that would professe to be his disciple to take vp his crosse, and to beare gently that measure of afflictions that shall be laied vpon him: & for this cause that we may shunne the paines and punishments belonging to impatience both present and euerlasting, and may enioy the rewards and great profits which God hath appointed for the patient in this life and in the life to come, and that we may not disturbe the common peace of the Church & common weale, Paule willeth that with all humblenes, meeknes, and long suffering we kæpe the vnitie of spirit in the bond of peace. So did Basill quietly beare and endure the emulation and slaunderous reports of

Eusebius a bishop of his, going his way to Pontus, least the Church of Cesarea should by his contending, (yea for his right) be disturbed.

Albeit that in déed it is a bitter and hard matter to take wrong quietly, and to thanke God for the same, and euerie correction (as is said in the epistle to the Hebrewes) is for the present time vnpleasant, and séemeth full of griefe and sorrow: yet vnto such as are exercised in patience it bringeth peaceable fruits of righteousnes: and patience in the end still getteth the vpper hand. And the most difficult troubles are farre more easily and more quickely shaken of and ouercome by patient bearing of them, then by wrathfull and vnquiet striuing against them: like as Celsus well and learnedly said, by abstinence and quiet great diseases are healed. And commonly and truly it is said, patience is a noble kind of cõquering: Whoso is patient conquereth: If thou wilt be a conqueror learne patience. Now albeit we cannot comprehend a full and sound acknowledgment

ledgment of the truth, nor be iuſtified perfectly in this mortall life: yet this is the victory that ouercometh the world, euen our faith and patience, which is adorned with a crowne of euerlaſting glorie and righteouſnes. So all the martirs by patient ſuffering gat the victory: of whom it is ſaid. Theſe are they that haue waſhed their garments in the blud of the lambe, and are clothed with white and haue palmes in their hands. God is a ſufficient rewarder of patience, ſaith Tertullian, for if you lay downe your iniurie to him, he is the reuenger of wronges: if you vtter your griefe, he is a phiſition: if your death, he it is that raiſeth from death againe. Patience linketh God vnto vs, and that worthily: for it maketh vs to doe alwayes ſuch things as pleaſe God, frameth vs obedient to the commaundements of God: it is a defence for our faith, it gouerneth our quiet eſtate, helpeth forward our loue, teacheth humblenes, waiteth for repentance, cauſeth concord, guideth the fleſh, ſaueth harmeleſſe the ſpirit, tem-

pereth the tongue, ruleth the hands, beateth downe temptations, driueth away offences, encourageth martyrs, cõforteth in pouerty, directeth the rich, keepeth the weake from falling, stayeth the mighty from loftines and erring, delighteth the faithfull, maketh the seruant dutifull to his maister, breedeth courteous and mild behauiour in the maister to his seruant, and commendeth them both to the Lord God: it beautifieth a woman, maketh a man commendable, is a thing loued in a child, praised in a yong man, most semely in an old body: in euery sere and in euerie age a comelynes. So that patience the worker of all goodnes vnto man, carrieth his mind on high vnto the very heauen of happy rest.

The hurtes of Impacience.

Impatience on the contrary side raging against God in afflictions and miseries, and eyther quite yelding to sorrow or giuing place therto: yea either destroying the party desperatly, that it possesseth,

possesseth, or driuing him to seeke vnlawfull meanes, and to make vnnecessarie adw, doth most horribly offend God, driueth from a man faith which should be settled in a mild waiting for aide at Gods hand: quencheth all hope either of present or of euerlasting safety, inflicteth most heauy plagues vpon men: the examples wherof God hath set downe vnto his Church to marke, how he dealt with the Israelites that murmured in ỹ desert. Moreouer impatience maketh the whole life of man not only vnsauory & vnquiet, but altogither miserable, and doubleth his sorrowes, and increaseth them to an vnmeasurablenes: by little & litle cõsumeth the hart, & bringeth a man to his end. The strength both of the mind and body decayeth by pensiue cares: after impacience followeth want of right iudgment in all things that a man shall go about, and euen in a mans ordering of himselfe, as very well said Ennius: an vnquiet mind still erreth. Many there are who being ouercome with sorrow, do stirre vp troubles vnnecessarie and

verie hurtfull to them selues, to the Church and common weale, and in the end bring vpõ them selues grieuous bodily diseases and death: so that truly it is said: Sorrow hath killed manie a one yet commeth there no profit by it. Contrariewise a chéerfull mind in distresse maketh halfe an amends, and a faithfull & patient hart is a continuall feast, saith Salomon.

Of true and of dissimuled patience

ALthough that there appeareth in vs all, yea and in the very Godly and holy men sundry examples or shewes of impatience and raging, as in Job, in Jeremie, and such like: yet through faith, inuocation, and hope of deliuerie, let vs striue to driue out of our mindes those raging flames of impatience: and let vs not only moderate our sorrow in necessary afflictions, such as either follow our vocations, or such as be paines commonly following the infirmitie of man, or that be laied vpon vs for our transgressions: but let vs flie also Hypocriticall

patience

patiẽce, in bearing that which we should not beare, as to suffer volũtary toztures, such as in the legends of heremites and in the popish saintes liues are monstrous things repozted, & as in Germanie and France some haue vsed to go vp & down whipping them selues with rods. Neither must we beare with cozruptions of the true doctrine, oz suffer hainous iniuries & notable wickednes to be done, if we can hinder the same, as husebands to suffer their wiues to play the naughtie packes: oz ỳ we should suffer heretickes to abuse Gods wozd & speake euill of the truth, oz such like euills: these things ỳ Lozd will not haue vs to let passe in silence oz to beare with, but ỳ we should lawfully withstand them, & take them away, as Jerome saith: I would haue no body to be patient, no not in a suspicion of heresie: further he saith: let charitie beare all things, but let faith giue place to no bodie.

Most forcible arguments perswading to patience.

There be notable exãples of patiẽce, first God him selfe of his vnmeasurable gwdnes beareth ẏ iniuries & most hainous offences of all man kind for the most part, & suffereth his sonne to arise vpon ẏ good & vpõ the bad, giuing ẏ wicked time to repent. Moreouer ẏ sonne of God our sauiour euen our Lord Jesus Chriſt suffered for our sakes. 1. Pet. 2. 4. Job also chap. 1. 2. 13. said, The Lord gaue & the Lord hath taken away: euen as it pleased the Lord so is it come to passe, blessed be the name of the Lord. Dauid in his exile said. 2. king. 15. If the Lord will, he shall bring me backe againe; if he will not, lo I am ready, let him doe with me what shall seeme good in his owne eyes. And touching the railings of Semei he said; the Lord hath bidden him that he should curse me. Saint Paul said. Rom. 8. 2. Cor. 11. 2. Cor. 1. All the Apostles were as spectacles of bearing afflictions and of patience to the world, yea made gazing stocks vnto the rude people, euen persecuted, reuiled and despised. Looke in 1. Cor. 4. 2. Cor. 4. & 5. All the holy confes-

sors

fors & martyrs, Steuen, Laurence with many mo, as in ỳ Epistle to the Hebrues is said, were tried through mockings and scornings, through bonds and imprisonment: were stoned, cut in sunder with sawes, were slaine with the sword, wandred vp and downe in sheep-skinnes and goat skins, being needy and distressed, afflicted & in penury, whom the world was not worthy of. Wherefore let vs runne through patience to the battel that is appointed for vs to fight, hauing our eyes fixed on him that is the Captaine of our faith and the end of our hope, euen our Lord Jesus, who bare afflictions for vs, nothauing any further ioy therefore appointed him, & did set at naught the euill speeches of people and reuiling. For we haue not yet stād in blood fighting against sinne. Heb. 12.

The difference betweene Christian and philosophicall patience.

THere is some proportion betweene Christian patience and Philosophical patience, as a man yeelding to reason may beare aduersities, & may do nothing

contrarie to iustice, modestie, constancie or other vertues, as Scipio gaue place to the vniust accusations of the Tribunes, lest by his iust standing against them, he might bring a rebelling in the countrey. So Socrates without any stir or change of colour was cõtent to dy vniustly. But Brutus, Cato, Antonius and Aiax being ouercome with sorow, dealt vniustly in killing themselues. Cicero and Demosthenes offended against modestie, in bewailing so womanlike their exile. But Laurence, Paule, Steuen and such other went chearefully to their tortures, and with hope made easie their losses.

The consideration of the causes make a wonderfull difference betweene Christian patience, & philosophicall patience: for Euander, Cadmus & Socrates thought that they fell into miserie either by chãce or by fatal necessity, or because God was angrie with them, as in the first of Ouids registers, Carmenta the mother comforteth Euandrus to beare valiãtly his exile saying it was his destiny, and that for his fault God had driuen him out of the city.

But

But Iob, Ioseph, Dauid, Paule and other in the Church of God, do know that they ar exercised with afflictions, not by chãce or Stoicall destinie, but by the free and fatherly will of God, as Iob saith: The Lord gaue and the Lord hath takẽ away. And Ioseph said, that by Gods will was he caried away into Egypt.

Also the Philosophers & heathen men knew no other end of their miseries, but that therby they should be punished and destroyed, or, that they should be called backe vnto modestie, and to bridle their blind affections that were curable. But Christians know that afflictions are profitable & holesome vnto them, & do bring them great profit and commoditie: of which commodities we haue reckned vp aboue twentie in citing the causes of patience. Moreouer the heathen men neither aske for helpe at the hands of God, nor release from their great and tragical miseries, neither doe they looke for any such matter, nor yet haue they any hope of euerlasting life, but are vtterly dismayed, discouraged and become desperat,

as Brutus when he fled hauing loſt the battel, he cried out ſaying: O Iupiter hide not thy ſelfe, thou art the cauſe of theſe euils. Socrates albeit he died very quietly and modeſtly, yet had he no hope at all of euerlaſting life: for thus he ſaid vnto the iudges: It is time for me to go away now, that I may die, and for you, that ye may liue. And whether of the two is better, the immortall gods do know, but I thinke no man knoweth. Now, Iacob, Ioſeph, Dauid & all godly men in the church of God do in all their miſeries & afflictiõs flie with earneſt prayers vnto the Lord God, who for Ieſus Chriſt his ſake our mediator is merciful vnto vs and appeaſed with vs: and with Dauid they crie: The Lord is my tower of defence, my refuge and deliuerer: God is my helper, in him will I truſt: he is my defender & the horne of my ſaluatiõ: it is he that taketh me vp whẽ I am in trouble. I called vpon the Lord and cried vnto my God, and he heard my voice out of his holy temple. Pſal. 18.25.28.30.31.34.62.118. and in very many other places.

Howſoeuer

Howsoeuer the heathen men do many times gouerne their outward gesture, so as they seeme to beare vexations & troubles, yea and death it selfe without any vncomely fearefulnesse or great bewailing: yet do they carie in their hearts a horrible gnawing of conscience, are alwaies in doubt and dislike of themselues to God ward: as Turnus with wailing and disdain ended his life. But Laurence on the gridiron, Dauid in exile, Steuen the first martyr, Paule ỹ Apostle, in their punishments felt a ioyfull comfort in their harts, of God their help and deliuerer, and after a sort desired death, wherin they knew that God was ready at hand to strengthen the harts and minds of his: which death they knew to be a testimony of their profession, & to be of great force vnto the manifesting of Gods glorie, and to be rewarded with the vncomparable crowne of euerlasting life and glory.

To conclude, the Philosophers & heathen men do not see or vnderstand ỹ will of God, wherunto all obedience must be yelded: neither do they suffer afflictions

for Gods sake, but are moued to repente and forbeare sorrowing onely by their owne reasons or others aduise, or else for feare of an il report. But the godly make account that they must on Gods behalfe beare the crosse, as the Psalmist saith. For thy sake are we killed all the day long, & are as sheepe appointed to the slaughter. Also: Precious in the Lords sight is the death of his Saincts.

The Conclusion.

VErtues of kinne vnto patience are constancie, baliantnes ordered with discretion, the feare of God, humblenes, and chiefly perseuerance, when a man abideth in the right profession of godlines and in the true Christian faith alwayes euen vntill his last gaspe, and is neuer turned therfrom, neither by prosperitie nor aduersity moued to leaue of his

dutifull obedience

to God.